DOCUMENT RESUME

ED 097 278 SO 007 845

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TITLE Some Comments on the Foshay Grid for a Humane Curriculum.
PUB DATE [74]
NOTE 9p.

EDRS PRICE MF-$0.75 HC-$1.50 PLUS POSTAGE
DESCRIPTORS *Curriculum Development; *Curriculum Evaluation; Curriculum Planning; Educational Change; Educational Environment; *Educational Strategies; Humanism; *Humanistic Education; Humanization; Individual Development; *Learning Experience; *Student Development; Teaching Procedures

ABSTRACT

According to Wellesley A. Foshay, in order to achieve a humane curriculum subject matter and each experience must be responsive to the human condition in the context of all pedagogical intentions of the teacher. Six classes of experience--intellectual, emotional, social, physical, aesthetic, and spiritual--make up the human existence. Teachers may then set three goals--fluency, manipulation, and persistance--for their students' personal development in each of the six aspects of human existence. According to the author, the resulting 18 cell grid is somewhat misleading because it suggests that some of the aspects of the human condition may be considered separately. Instead, since these aspects are inseparable and continually interacting, it is better to conceive of the grid as three dimensional, with each aspect overlapping on the other. Further, the social aspect must include two distinct dimensions, those imposed by the mores of society and those imposed by the individual's needs and potentials, producing seven dimensions on which to plot points in order to fully describe any learning experience or plan any learning environment. (Author/DE)

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Some Comments on the Foshay Grid for a Humane Curriculum

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by

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The past decade has seen growing calls, in both the popular and the professional press, for some fundamental changes in the learning evironment we call school. These criticisms have gone far beyond the curriculum reforms of the academic disciplines, and have renewed the old dictum to educate "the whole man." There is a general conviction among the critics that, since the principal business of education is personal development, we must include in the curriculum opportunities for all varieties of personal experience. Schools must be humane: they must revel in, and encourage, all those things which foster the richest human experience. The goal of the curriculum must be not only acquisition of skills for adult life, but also, in Charity James' phrase (1972), "education for a well-spent youth."

In a paper presented to Division B of the American Educational Research Association's 1974 convention (Foshay, in press), Professor Arthur W. Foshay stated that to be truly humane, the curriculum has to address itself not only to the intellectual, but also to five other aspects of the human condition. The model accompanying this statement

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The author wishes to express his gratitude for the help of Professors Ivor K. Davies and Arthur W. Foshay in the preparation of this paper.

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suggests numerous questions, investigations, and prescriptions for curriculum development. It is the purpose of this paper to articulate some of the questions, and to re-cast the model in a form which may make it more productive empirically and prescriptively.

The Grid

Professor Foshay's central thesis is that "in order to achieve a humane curriculum, each subject matter and each experience must be responsive to all the aspects of the human condition, in the context of all the pedagogical intentions the teacher has"(ibid.). He claims that there are six classes of experience which make us uniquely human, since to remove any of them is to render a person incapable of human social existence. In addition, he says that teachers need to set three different kinds of goals for their students' personal development in each of the six aspects. Each area of the curriculum must address itself to all eighteen cells of this grid:

Aspects of the Human Condition	Teacher's Goals: Fluency	Manipulation	Persistence
Intellectual	1a	2a	3a
Emotional	1b	2b	3b
Social	1c	2c	3c
Physical	1d	2d	3d
Aesthetic	1e	2e	3e
Spiritual	1f	2f	3f

He points out that questions generated in the upper left of the grid are familiar, while those in the lower right are not. For example, we are used to asking, "how does fluency in mathematics contribute to intellectual growth?" but it is foreign for us to say that the study

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of mathematics should inspire the student to persist on his own in dealing with spiritual questions. Surely mathematics is one key to discovering order in the universe--the goal of many spiritual questions. Any subject in the curriculum holds answers to some such questions.

The Dimensions of the Human Condition

Presenting the model as a grid may be somewhat misleading. It suggests, in spite of the paper's central thesis, that the aspects may be thought out separately, and that one has the option of ignoring some of the cells, even though it may be unwise (or not humane) to do so. This simply is not true. If we accept that these are in fact the aspects of the human condition, then we are living all of them all the time. The teacher who thinks he is working only in cells 1a and 2a is in fact working in all 18 cells; it is just that he has no stated objectives in the other cells, and the lessons learned in them will be unintended (and perhaps in conflict with his stated objectives). These unintended lessons in the other cells are frequently referred to as "the hidden curriculum."

To convey the idea of inseparability and continuous interaction among the aspects, it may be better to conceive of them as dimensions. We cannot draw a cube with more than three dimensions, and conceptually it is hard to manipulate so many things simultaneously. However, tools such as analysis of covariance can do the manipulating for us, so it seems reasonable to re-cast the model as a polyhedron. This helps remove the assumption that the cells are discrete, and also permits us to think of some of the aspects as continua along which individuals may be placed, depending on their personal development. Let us ex-

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amine each of the dimensions in more detail:

Social: Professor Foshay speaks of the social development of the child as a series of stages, each involving progressively more complex social interactions. It should be the teacher's objective, he says, to encourage social development along this continuum.

However, neither the teacher nor the student operate in a social vacuum. Both must be responsive, not only to each other's individual needs, but also to the social context in which they are meeting. Consequently, it is necessary for the teacher to set instructional goals not only for the child's individual social development but also within the expectations imposed by the society. It is simply not possible for the teacher to increase awareness of social mores without simultaneously applying them. Furthermore, this requirement of sensitivity to the social context may impose substantial limits on the specific kind of social development a teacher may encourage in his students. For example, can a teacher expect children to be cooperative and democratic if they live in a competitive, authoritarian society?

Perhaps the most fruitful mapping of these two social dimensions is that formulated by Getzels and Guba (Getzels & Thelen, 1960). Their model is quite complex, but its central point is that the classroom social system is in fact the product of two distinct sets of demands: the nomothetic (imposed by the ethos, mores and values of the society) and the ideographic (imposed by the individual's needs and potentials). In terms of our polydimensional model, this means that we have not one, but two social dimensions. The nomothetic and ideographic dimensions interact to define and delimit the range of desirable (or even feasible) social objectives which the teacher may undertake.

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Emotional: Emotional development includes both the ability to experience the full range of human emotions and the awareness of one's own emotional state. Professor Foshay's original terms of Fluency, Manipulation and Persistence do not lend themselves very easily to goals in the emotional dimension, nor do they suggest the kind of self-awareness called for.

It thus seems reasonable to plot emotional development on a continuum, for the purposes of the model. To this author, one end would be marked by unconsciousness, followed by the state of psychological awakeness but little response such as that produced by strong tranquilization. At the other end of the continuum would be the emotional aspects of orgasm, whether produced by sexual experience, drugs, or the "aha!" experience of creation or discovery. The continuum might look like this:

unconscious awake bored aware involved emotional orgasm

Learning objectives for the emotional dimension would call for experience of as wide a range of emotions as possible, and awareness of the emotional state of one's self or others on this continuum.

Intellectual: The original terms of Fluency, Manipulation and Persistence seem to apply well only to the intellectual dimension. However, if one is to describe the full range of intellectual experience, one must extend the continuum. Discovery is frequently by insight. Rational thought may lead one to logical conclusions, but discoveries may result from an "aha!" experience which follows, but is not directly the product of purely rational thought. The extension of this kind of intuitive thinking may be what Andrew Weil (1972) calls "stoned thinking," where one has insights, but they are based upon the

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direct experience of infinity, not upon logic. Such experiences may result from drugs, but according to Weil they are also produced by intense religious or creative experiences.

On a continuum, these various kinds of intellectual experience may be placed like this:

fluency manipulation persistence insight "stoned thinking"

It should be noted that placing intellectual activity on this continuum dispenses with the traditional distiction between logic and intuition. This is in line with recent authors who have argued that purely logical explanations of discoveries come into being only after the fact (Heinich, 1970). However, the continuum doesn't imply a value judgement; "stoned thinking" isn't any better or worse than fluency, it just seems to represent the opposite end of the continuum.

Aesthetic: As Professor Foshay says, the aesthetic response is qualitatively different from the emotional. Since the aspects of the aesthetic response he cites from Broudy are specifically not on a continuum (except that Broudy says the expressive includes the other three), we must treat them as nominal variables in our model: the formal response is the recognition of the form of the object. The technical response calls for sensitivity to the techniques used to produce the object. The sensuous response focuses attention on one's own perceptual experience of the object. The expressive response is an assessment of one's total reaction to the object.

Physical: The physical dimension is perhaps the least well mapped, but is constantly a part of experience. At one end of the continuum, one may merely be receiving sensory input. In the middle of the continuum, we might place the feeling of sensuousness one experiences when,

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for example, enjoying a bicycle ride in the spring after a rainstorm. At the other end of the continuum would be the physical experience of orgasm.

sensual input ——— sensuous experience ——— physical orgasm

Spiritual: The spiritual dimension includes our attempts to deal with questions of ultimate meaning: "why am I here?" or "what is the meaning of death?" and so on. As Professor Foshay says, these cannot be answered by rational inquiry, but are confronted instead in an intensely private way, frequently (but not necessarily) as part of the religious experience. At the "low" end of the continuum might be simple reaction to the environment. Up from that might be awareness of the experiences of life, astonishment over even the smallest of things in the universe, and ultimately the mystical experience--a feeling of oneness with the universe.

reaction ——— awareness ——— astonishment ——— mysticism

Using the Model

Our polyhedron now has seven dimensions: Intellectual, Emotional, Social:Nomothetic, Social: Ideographic, Physical, Aesthetic, and Spiritual. To fully describe any learning experience, or fully plan any learning environment, one must plot points on all seven dimensions. If this is not done, then the experience is not fully described in all its human

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meaning; the learning environment is not fully planned in all its humanity.

The relationship of Maslow's concept of "peak experience" to these continua should be noted. Each of the dimensions (except the nomothetic and ideographic) has at one end a state of being which is comparable to some aspect of peak experience. This is no coincidence; it simply reflects the broad area of human experience covered by Maslow's idea. In terms of the model, it may mean that the dimensions lose their functional independence as they approach the peak experience.

The designer of the learning environment, be he teacher, curriculum writer, or instructional developer, does not manipulate these dimensions directly. Instead, they represent <u>resultants:</u> behaviors which occur as the individuals interact with the environment. For example, we do not directly manipulate emotions; instead, we do things, and part of the complex response of others to us is an emotional response. The same can be said for each dimension. Objectives written in terms of this model, therefore, are not direct prescriptions for action, but instead they are indicators of success: we will know we have succeeded when an individual's quality of response to the learning environment is as we had hoped. Because of this, objectives will have to be written in terms of parameters for desired response, rather than in terms of specific responses that all students are to make.

Empirically, the model may be of use in two ways. First, it must be determined if each continuum is in fact real, or if instead there is no real order. In some cases (such as the nomothetic and ideographic dimensions) the scales are almost certainly nominal, although various instruments may help specify the nature of any given situation. For other dimensions there may in fact be a natural order, and it may be

possible to develop empirical tests to show this.

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The second empirical application involves the interaction among dimensions. We have already observed that each dimension exists as a resultant--in terms of the model, as a result of the interaction of the other dimensions. For example, one may expect changes along the intellectual and aesthetic dimensions to produce changes on the spiritual, and perhaps even the physical dimensions.

It seems most likely, however, that the most immediate use of this model will be prescriptive, not empirical. The designer of learning environments, be he a teacher, curriculum specialist, or instructional technologist, must address himself to all the dimensions of experience, write objectives in ways appropriate to the situation as it is in all dimensions, and not only permit but encourage individuals to develop in all seven ways.

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